

Mr. HAWTATNE's *K*

Thanksgiving - Sermon

On the 20th of JANUARY, 1714.



MR. HAWTHORNE

Thanksgiving Sermon



On the 30th of JANUARY 1714.



A
SERMON

Preach'd at

Elstree in Hertfordshire,

ON THE

Twentieth of *January*, 1714.

BEING THE

Day of THANKSGIVING
to Almighty God for His Majesty
King *GEORGE*'s Safe Arrival
and Peaceable Accession to the
Throne of these Kingdoms.

By WILLIAM HAWTAYNE, A. M.
Rector of the said Parish.

L O N D O N:

Printed for TIM. GOODWIN, at the *Queen's Head*
against *St. Dunstan's Church* in *Fleetstreet*. 1714.

Price Three-pence.

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TO
Her Royal Highness

THE
Princes of Wales, &c.

THE Obligation these Nations have
to the King is great beyond Ex-
pression. But that we have a Pro-
spect of having that Happiness we now enjoy
under His Majesty, continued to our Posterity,
is, under God, owing to the Prince of Wales
and Your Royal Highness; whose Hopeful
Progeny will doubtless transmit our present
Happiness to a People yet unborn.

Pardon therefore, Madam, the Presumption
of Your Highness's Meanest Servant; who
being deeply sensible of the many unspeakable
Blessings these Nations do enjoy from Your
Highness's distinguished Vertue and Goodness,
composed the following Discourse, which was
designed to instruct an unlearned Audience
in their own Duty and Happiness; Can

DEDICATION.

Happiness, which thro' Your Royal Highness, is as Great in Prospect as it is in Possession; and which, being Published with the same Intent, is now laid at Your Highness's Feet; humbly hoping, that the Sincerity and Zeal with which it was wrote, and with which it now appears to the World, will prevail with Your Goodness to pardon the Imperfections of the Performances, and to protect the Author.

That God would please to pour down the Choicest of his Blessings upon the King, the Prince, Your Royal Highness, and your most Hopeful and Royal Issue; and favourably second all Your Glorious Undertakings for the Publick Good of Mankind, always has been, and always shall be, the Earnest and Heartly Prayer of,

MADAM,

Your ROYAL HIGHNESS'S,

Most Devoted, and

Most Dutiful Humble Servant,

WILL. HAWTAYNE.

E R R A T A.

PAG. 6. Line 14. for appointed, r. anointed.

Pag. 11. Line 1. for Piety, r. Goodness.

Pag. 13. Line 15. for an, r. in.



PSALM XCII. Ver. 4.

For Thou, Lord, hast made me glad through thy Works; I will triumph in the Works of thy Hands. Or, as the other Translation has it, I will rejoyce in giving Praise for the Operations of thy Hands.



IF this Psalm was composed by David, as the late Learned Bishop Patrick thinks (notwithstanding the Jewish Imputation of it to Moses, and even Adam; which last, as they imagine, composed it to be sung duely on the Sabbath:) It probably relates to that Part of David's Life, which we have an Account of in the 2d of Samuel, from the 1st to the 7th Chapter; when God put him in the quiet Possession of the Thrones of Israel and Judah, and gave him Rest round about from all his Enemies; and where we find the Holy King consulting with the Prophet Nathan, and taking Care of the Ark of God, Chap. 7. ver. 1, 2. *And it came to pass when the King sat in his House, and the Lord had given him rest round about from all his Enemies; That the King*

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said

said unto *Nathan the Prophet*, See now, I dwell in a House of Cedar, but the Ark of God dwelleth within Curtains. I say, if this *Psalms* was composed by *David*, it probably relates to this Part of his Life: Which is also the Opinion of the most Excellent Paraphrast above-mention'd. And if it do's relate to this Part of *David's* Life, it is most admirably applied to the Service of this Day by our Excellently Pious and Learned Metropolitan. From whom I may be said to take it, as a Theme suitable, and well agreeing to our present Purpose this Day; wherein we are called upon by our present Good and Gracious Sovereign; (who is, God be praised for it, now made King over us by the same Divine Providence, and much after the same Manner as *David* was over *Israel*) to return our Thanks to Almighty God, together with him, for his Quiet and Peaceable Accession to the Throne of these Kingdoms.

I shall therefore consider the Words of my Text, as express'd by *David*; and as relating to that Part of his Story; and shall apply both to our present Business.

As for the Part of *David's* Story to which this *Psalms* relates; if we consider it a little, we shall find it not disagreeable, in many of its Circumstances, from that of his Present Majesty set over us much in the same Manner as *David* was over *Israel*.

The Story of *Saul*, the first King of *Israel*, and *David's* immediate Predecessor, is well known; How from a Private Station he was Chosen of God, and Anointed to be King of his Chosen People, by his Holy Prophet. And after that, How he was rejected from being King, both he and his Posterity, because he had rejected the Word of the Lord, and did not utterly destroy the *Amalekites*, as he was expressly Commanded to do, 1 *Sam.* 15. Verses 23, and 26. Wherefore the Lord rent the Kingdom of *Israel* from him—

and gave it to a Neighbour of his, that was better than him,
 y. 28. And accordingly we find the Prophet Samuel
 sent in the 16th Chapter, to anoint David, again
 from a private Station, King over Israel, during the
 Life of Saul; and which was accordingly performed
 at the 13th Verse. Upon which the Spirit of the
 Lord came upon David, in an extraordinary Manner;
 and he increased in Favour both with God and Man.
 For upon his killing Goliath of Gath, which was follow-
 ed by the entire Rout of the Army of the Philistines, he
 obtained the Favour of Saul himself so far, as to have
 the Promise of one of his Daughters in Marriage;
 and in all things behaved himself so wisely, that he
 gained so far upon the People, by preserving them
 and their Country from their inveterate and power-
 ful Enemy the Philistines; That it came to pass, as they
 came, when David return'd from the Slaughter of the Phi-
 listines, that the Women came out of all the Cities of Israel,
 singing and dancing to meet King Saul with Tabrets and
 Harps, and with Instruments of Musick; that the Women
 answer'd one another as they play'd, and said, Saul hath slain
 his Thousands, and David his Ten Thousands, Sam. 18.
 6, 7. From which Day forward, Saul, being wrath and
 much displeased at the Saying of the Women, and
 perceiving that David was designed his Successor, as
 well by the Voice of the People, as by the Appoint-
 ment and Unction of God himself, eyed David, v. 8,
 and 9. we may be sure, with an envious Eye. He
 was afraid of him, because the Lord was with him,
 and the People loved him. He strove to kill him first
 by a Javelin from his own Hand. He removed him
 from his Person and Presence: And from being over
 all the Men of War, he made him Captain over on-
 ly a Thousand. In which Station, he behaved him-
 self with so much Courage and Conduct, that all
 Israel and Judah continued still to love him; nay, ra-
 ther loved him more, because he went in and out
 before them, v. 16.

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But the more he served *Saul* and his Country, and the more the People loved him, so much the more a great deal *Saul* hated him; which, by the way, is enough to shew, that a Man's Merit may sometimes make him obnoxious to, and hated of his Prince; which, I fear, has been the hard Fortune of many a Brave Captain since *David*. But this only by the way.

When *Saul* then perceived, that by the Will of God, and the Favour and Desire of all the People, *David* was to be his Successor, he became his Enemy continually. He endeavour'd by a thousand Contrivances to put by his Succession to his Kingdoms; and when he found nothing else cou'd do it, he used many Artifices; and made frequent Attempts to take away his Life. He did not indeed withdraw all his Forces wholly from him; but he sent him with his 1000 Men only against the whole Army of the *Philistines*, in hopes to have got rid of him that way: Failing in which, he attempts to murder him privately in his own House; and this, though he had sworn to his Son *Jonathan*, that *David* shou'd not be slain. After which, he pursued him from one Strong-Hold, from one hiding Place, from one Part of his Dominion to another, till at last he forced him to seek Shelter among the *Philistines*, under *Achish* King of *Gath*. So much did *Saul* lie in wait for the Life of *David*; so many Attempts did he make to disappoint him of his Succession to the Throne of *Israel*, which he was anointed to by God's express Command; and which Appointment of Heaven, the People willingly confirmed by one Consent, even in *Saul's* Life.

But, notwithstanding this cruel Enmity and Persecution of *Saul*, *David* did him all the Justice could be desired; far more than cou'd be expected, in putting the *Amalekite* to death that had slain him, tho' at his own Request; and treated Him and his Memory with all imaginable Respect, in making his Acknowledgment

ledgements to the Men of *Jabesh-Gilead*, and blessing them, because they had shewed Favour unto *Saul*, and had buried him, and his Sons, *2 Sam. 2. 5.*

Which, together with that Friendship which *David* always had with *Jonathan*, and the Favour which he constantly shewed to *Saul's* whole House, as well after the Death of *Saul*, as in his Life, one would think, was enough to reconcile even them to him; and to make them consenting to that Succession, which was as well the Choice of God, as of the People. But behold here the groundless Claim of Hereditary, Indefeasible, Unalienable Right, advanced in Opposition to the Appointment of God himself. For *Abner*, the Son of *Ner*, Captain of *Saul's* Host, took *Ishbosheth*, the Son of *Saul*, and brought him over to *Mahanaim*, and he made him King over all *Israel*, *2 Sam. 2. 8, 9.* I say, groundless Claim of Hereditary, Indefeasible Right; because it is very plain in this Case, That *David* had the same Right, nay, rather a better than *Saul* himself had for the latter Part of his Life; because when *Saul* was rejected, *David* was chosen in the same Manner as *Saul* was at first; and anointed of God. And if *David* was taken from the Sheepfold, and following the Ewes, *Saul* was taken from a far more inferior Office. The only Difference, that was between them, was, That *Saul* was unrighteous and disobedient to God; and that *David* was better than him, more fit to be a King, as being a Man after God's own Heart.

But as for *Ishbosheth*, as he had no Right, so he had no Pretence to the Throne of *Israel*, but that of being born of that wicked King his Father; and indeed he was only set up as *Abner's* Tool and Instrument, who had been the Prime Minister and Chief Captain to his Father; which Trust and Power he found he should lose, if *David* should quietly succeed to the Throne, who had already advanced *Joab* to that Trust

Truſt in the Kingdom of *Judab*, of which he was then in full Poſſeſſion.

But by this Means *David* was kept out of the Kingdom of *Israel* for Seven Years and Six Months ; and by *Abner's* Management *Iſhbobaſeth's* Unjuſt Hereditary Title made good in the Kingdom of *Israel* for ſo long. During which Time, there was War between the Houſe of *David* and the Houſe of *Saul*.

But at laſt *David's* righteous Cauſe prevailed, and *Abner* himſelf pulled down the Pretender, which he himſelf had ſet up. Upon which, *all the Elders of Israel* (2 Sam. 5. 3.) came to the King to *Hebron* ; and King *David* made a League with them in *Hebron* before the Lord ; and they appointed *David* King over *Israel*, as the Men of *Judab* for their Part, (2 Sam. 2. 4.) and the Prophet *Samuel* by God's Appointment, had done before, (1 Sam. 16. 13.)

Thus then by the Providence of God, *David* was put in Poſſeſſion, both of the Kingdom of *Judab*, and the Kingdom of *Israel* : To which, one may venture to ſay, He had the beſt Title, that ever any Prince had to any Throne. He had the greateſt Merit, as being a Man and a King too after God's own Heart. He was anointed both by the People, and the Prophet of the Lord. Thus too at laſt was *David* happy in the peaceful Poſſeſſion of his Rightful Kingdoms ; and the People of *Israel* and *Judab* bleſſed in ſo Wiſe, ſo Merciful, ſo Valiant, ſo Juſt, ſo Holy a King.

'Twas with good Reason therefore that *David* composed the *Pſalm*, from whence I have my Text, for the Uſe of his People. Both he and his People would have been unthankful to God, and unworthy of ſo great a Bleſſing, if they had not rejoiced in giving Praise to God for that Operation of his Hand.

And ſo ſhall we too, my Brethren, unleſs we return our hearty Thanks to Almighty God, for the greater

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greater Blessing he has vouchsafed us, by placing his Majesty, that now reigns over us, Quietly and Securely upon the Throne of these Realms. David and his People were thankful for such a Blessing, after more than Seven Years War; and shall not we when we enjoy so wonderful a Mercy without the least Commotion or Disturbance? Our Pious King, as Holy David did on his Subjects, calls upon us now to joy in with him in Songs of Praise and Thanksgiving to God. And I would to God, His Majesty had as much Reason to be thankful as We his Subjects have. That He was so happy in a willing and obedient People, as we are in a Wise, a Courageous, a just, a Gracious, a Righteous and Pious King. But whatever Reason His Majesty may have, I am sure we have Reason enough to be thankful to Him, and to the Goodness of God for vouchsafing of this to us. For We have a Deliverance from such Evils as He Himself was in no Danger but to be thankful for, over and above what He has. A Deliverance from a French King, a French Government, and a French Religion; all which must inevitably have been ours, had not Providence in Mercy saved us from it, by making us happy in His Majesty's mild and gracious Government. But you must give me leave to survey our Happiness somewhat more particularly.

Then, we are, by the Good Providence of God, happy in escaping all the Miseries of the most arbitrary Government; which would have been exercised over us by a Person who is himself very much provoked and enraged against the greatest Part of these Nations; and who would have had no Counsellors, no Ministers, no Officers, no Servants, but what are, if possible, more enraged against us than himself. By whose Advice and agreeable Instigation, as well as by his own Inclination and Principles

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of

of Religion, (as they call it,) we should have been brought forth as Spectacles; and to have diverted their Cruelty, should have been put under Saws, and under Harrows, and under Axes of Iron, we should have been made to pass thorough the Brick-Kiln and the Fire. For such is the Nature of that Government, and such certainly are the Principles, because such always has been, and in many Places is now, the Practice of that Church, which they pretend to our Crown has been fired up in; and in all whose Tenets he is, no doubt of it, thoroughly instructed. From all which cruel Sufferings, as well as from the fatal Errors of which very corrupt and idolatrous Church, we are by many miraculous Providences now at last, I trust in God, fully delivered. Since therefore God has been pleased to make us glad through such a Deliverance as this, let us rejoice in giving Praise for this Operation of his Hands.

But we shall find yet greater Reason to do so, if we consider not only the Miseries we have escaped, but also the Happiness we do enjoy. It is a Comfort to be free either from Pain or Torment, or the dismal Apprehension of them: It is indeed the Horror of our Nature, to live either in the Sense or Expectation of them. But to be at Peace and Quietness, to live in Ease and Plenty, in the free Enjoyment of the Fruits of our own Labour; of the Fruit and Shelter of our own Vine, and our own Fig-tree, in the free Exercise of a pure Religion, and the open Profession of the true Faith in Christ; to have no unlawful Restraint laid upon our Person; no unjust Invasion of our Property; no Force offer'd to our Judgment; nor the least Violences to our Consciences; are the greatest Blessings on this Side Heaven. It is the greatest Happiness God designed us in this World, and is indeed as great as our Natures are, at present, capable of enjoying. And all this Happiness, instead of all that Misery, we do at present en-

joy; and may, humanly speaking, transmit the same securely to our latest Posterity, if it is not our own Fault.

For we are now blest with a Prince on the Throne, in whom all the Christian, as well as the Kingly, Virtues shine illustriously bright. A King renowned for his Experience, and Wisdom, and Knowledge, both of Men and Affairs. Who is Himself well skilled in the Interest, and Designs, and Aims of the several Princes and Nations of Europe; who is Himself acquainted with the Nature of their Government, and the Temper of their several Courts; having Himself had so great a Share in the former, and such Opportunities of knowing and conversing with the latter. A King who has executed a Regal Government in His own large Dominions Abroad, with so much Wisdom and Justice, and at the same Time, with so much Mercy and Goodness, with so much even Tenderness and Affection to His People; He has, I say, executed not only a Regal, but an Arbitrary Government, where His own Will and Pleasure was, to a great Degree, the only Rule of his Actions; with so much Regard to his Subjects Freedom and Prosperity; with so strict a Regard to Right, and Equity, and Truth; with so much Ease and Comfort to his People; that I truly believe it wou'd be a very hard Task to find any one Subject that was ever oppressed, aggrieved, or designedly injured by his Administration.

We are blest with a King as much renowned for his Bravery and Courage, for his Experience and Conduct in Military Affairs, as He deservedly is admired and beloved by those Subjects He has left for us, for his Wisdom, and Goodness, and Uprightness, in the Civil Administration. Witness to mention, at present, none of his bold and daring Undertakings in former Wars, his late Protection of the Empire; The Command of which Army He was earnestly desirous to obtain.

freed to accept, not only by the Emperor of *Germany*,
 and the whole College of Electors, and other potent
 Princes of that Mighty Empire, but by our late Glo-
 rious Queen, and all the Confederate Powers of Eu-
 rope. By whose Prowess and Conduct the Empire
 and all Europe was preserved; but especially the Em-
 pire, from the Incursions and cruel Devastations of the
French Army; which was as much Superior in Num-
 bers to that under his Majesty, as it was better pro-
 vided with Arms, with Cannon, with Ammunition,
 and all other necessary Warlike Preparations. In
 which Case, let me observe, by the Way, That as
 the Choice and Desire of the Emperor, our late
 Queen of Blessed Memory, and all the other Prin-
 ces and States of Europe, shewed their good Opinion
 of the Courage and Conduct of our King; so his
 glorious Discharge of that great Trust they reposed in
 him, the Courage and Conduct which he shewed in
 the many Difficulties and Dangers that occur'd to
 him in it, was at once a Demonstration of their
 right Judgment in making so prudent a Choice; and
 of his Majesty's being fit for and equal to so difficult
 an Undertaking, and so great a Trust as that of the Pre-
 servation and Protection of the whole *Roman Empire*.
 But we are blest with a King, who is not less
 Eminent for the Christian, than he is for the King-
 ly Virtues. For a Proof of his Piety, I think it
 needless to mention any other Instances, than what
 have occur'd since his Arrival in these his Domini-
 ons; though I cannot but observe, that the whole
 Course of his just and upright Government, in his
 own Paternal Dominions, is a sufficient Demonstra-
 tion of his constant and lively Sense of God's Provi-
 dence and Government superior to his. As to his
 Piety towards God, I think the Command he has
 laid upon us, and all his Subjects, to join with him on
 this Day, in recounting thanks to Almighty God for his
 Goodness in putting him in the peaceable Possession
 of these his rightful Kingdoms, is a manifest and

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undeniable Proof of it. And as to Piety towards Man; I think those Acts of Bounty and Charity, which he has shewed upon several Occasions, upon all Occasions indeed that have offer'd in this short time he has been with us, are Proofs not less convincing than the former, of his Piety to God. How great and kind was the Concern he expressed upon those unhappy Accidents, which fell out on the Day of his Coronation? What Care of the Unfortunate? What Bowels of Affection and Tenderness did he shew to the Afflicted? How Generous was he to the poor Debtors, in releasing a very great Number of them from their Confinements, upon his first Visit to the City of London? And how just was he in his Humanity to their Creditors, in sending Money to discharge their Debts at the same time as he released their Debtors; shewing that he would not be unjust, even in Mercy and Charity? Others of his Predecessors (be it spoken without Envy or Reflection) have indeed had the Goodness to release the unhappy Prisoner from his Confinement; but it has not been common, if at all heard of till now, to shew so much Pity to the injured Creditor.

What great Humanity and Condescension has he shewn, and does he and his whole Family still daily shew, in conversing freely and familiarly with his Subjects; in laying aside those haughty Strains of Majesty, which but too many Princes are fond of; in which, and which too often alone, they endeavour to be thought rather Gods than Men) and making himself equal to those he is so much above by Descent, as well as Station and Degree; by his Highness, as well as by the Union of God?

What Happiness do we enjoy, by having a King who is not a Papist? Which those are best Judges, who are the most sensible of, who have either read of the Practices of the Papists in Queen Mary's Days; or their Attempts in the Reigns of Queen Elizabeth, and

and King James I. ; of the Miseries they brought upon his Son Charles I. and the whole Nation in this Time : Or who have either read of, or do remember the Dangers we were in in the Reign of King James the Second ; and from which we are but just now secure. How happy, in having a King that is a Protestant ? Who has been long the great Protector of the Protestant Interest Abroad ; and has now declared himself to be not only a Member, but the real Defender of the most Excellent Church Establishment in these Nations ? But I must stop here, where could very much enlarge, would what I have more say give me leave.

For I must further observe, That we are blessed, with a Wise, a Just, and Good ; as with a Valiant as with a Religious and Pious, so with a Right King. One whose Just Right, as well as his great Endowments and Merit, commands our Allegiance. And not only our bare Allegiance, but the greatest Respect and most willing Obedience that we can possibly pay him : And this upon many Accounts.

He has a just Right to the Throne he possesses, being descended from that August Family, and whose Auspicious Government, by the good Providence of God, this Church and Nation has been happy, and flourished for more than an Hundred Years. And if he wanted this Claim, he has another not inferior to it, *which is the Voice of God and the Voice of the People.* He has just the same Title to ours, which David had to the Crown of Israel. And no King need desire, nor any People expect better than that in their Prince. For I think the extraordinary Command of God to his Prophet Samuel to anoint David King over Israel, is fully made up in his Majesty's Case, by God's extraordinary Providence, in bringing him over in Peace, without least Opposition ; to these his Kingdoms ; and to as quietly seating him in the Throne. In which

ual Providence, the Consent and Favour of Heaven is so very conspicuous, that no plainer Declaration of the Will of God ought now to be expected. Specially since God has for many Ages left off those extraordinary Appearances, which he vouchsafed to Mankind in the Infancy of the World, and of the Jewish State.

Thus Blessed and Happy are we at present, and more than I am able to relate, in his Majesty now on the Throne. And, which is the greatest Increase and Perfection of all Happiness, we have now (God be praised for it, and continue it to us) a Prospect of having all these Mercies and Blessings continued long to us, and derived to our latest Posterity. For we are to Consider our selves Happy in a Prince and Princess, and a numerous Issue, as well as in a King. Whose Princely Vertues at present Adorn the Court and the Nation; In giving an Example of the greatest Filial Duty; Of the most entire Conjugal Affection; and the Greatest, the most Prudent, and most tender Parental Care. In which they give us the truest Assurance of being Happy, in God's appointed Time, under their Administration, as well as of their Royal Progeny; And from whose Fruitful Loins we have yet reason to hope for more and greater Assurances. Which is a greater Blessing than these Nations have ever had in View since the Days of King James the First: Nay, it is in a better Prospect of Happiness than they then had; because the Prince of Wales was then Marrying, and at last Married to a Daughter of France, who was a Papist; from whom the Nation had reason to expect, (as indeed it then did) all that Confusion and Misery which it suffer'd, together with King Charles the First. Which I cannot but observe, looks as if the Good God did design to make these Nations Happy, not by a Son, but by a Daughter of James the First. From whom it may be proper to tell you, that his Present Majesty

Majesty is directly descended; and to whom he is just as nearly related, as our late Queen of Blessed Memory was: He being, as She was, the Great Grandchild of King *James* the First.

These are the Blessings which we are required by our Gracious King to return God Thanks for this Day; And I hope you all now see what great Reason we have to do so. To confirm you in which Opinion, give me leave solemnly to affirm, that I have said nothing but what I think is strictly true of the Royal Family now set over us; Nay, that I have not said half that which in Justice ought to be said of Them, and their Princely Vertues; neither indeed can I say it: It being far above my Capacity even barely to relate their Goodness and Worth, and our own great Happiness under them. Only thus much I thought it my Duty to God, to the King, the Prince, and the Princess; to you, and my Country to say of them upon this Occasion. It is not for me either to flatter them or deceive you at any time, much less at this Time, and from this Place, where though unworthily, I yet have the Honour to stand. For though the Gospel commands us, not, and the Law of our Country have made it criminal, to speak evil of our Rulers; yet we are no where required to speak well of an Evil Ruler; I mean so as to commend him in those things, wherein we know he does not deserve it. Nay, we are forbid, in all Cases, to call Evil Good; to put Darkness for Light, and Bitter for Sweet. Let no Man therefore fancy, that I have said any thing, or in any wise exceeded in the imperfect Account I have given, for any worldly Advantage or Expectation: For alas! I am as far beneath the Royal Notice, as what I now say is out of their hearing. And therefore do again assure you that I have said this only to discharge a good Conscience upon this Occasion, to God, to the King, and to you, my Brethren: That you being thus sensibly

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of your own Happiness, may now and always be truly thankful to God and the King for it. To God, as the great Contriver and Author of it; and to the King, as to the Minister of God to us for Good.

And that his Majesty may have greater Reason to return Thanks, than he has yet had, let us take care, every one in our Station, to be good and faithful Subjects to so good a King. When God blesses us with the best of Kings, the truest Return of Thanks for us to become the best of Subjects; the most loving, the most Willing, and the most Obedient. Our Lives, our Property, our Liberty and Religion, which were, not long since, in much greater Danger than many amongst us will believe, and would have been wholly lost without him, are now as well secured to us by his Majesty's Happy Accession and good Government, as any thing on Earth can make them. It would therefore be the basest Ingratitude in us, to represent or believe any Part of the Constitution to be in Danger from that Administration, by which only they are or can be preserved. It is the greatest Treachery, and the highest of Villanies, to spread any such idle Reports, because those Persons are not in Favour, or trusted with any Share of the Government, who, against all the Reason and Demonstration of Experience, some fondly think are fittest for it, and deserve the most to be trusted in it. By which means, we can only render the Administration more difficult and uneasy to our Great Deliverer; and our own Preservation and Happiness less compleat, and of a shorter Continuance.

We are, my Brethren, by no means, Judges of Ministers of State; and therefore shou'd not take upon us to judge or speak concerning them. Their Actions must be notoriously bad before they can fall under our Censure, or even Notice: We shou'd not therefore in false Jealousies, only upon Surmise, against them. We should not, for our own sakes, as well as

our King's, because we shall suffer together with him; and indeed more than he will, in all those Disturbances, which our groundless Jealousy, our implacable Feuds and Animosities, and the inveterate Malice of Parties will necessarily create.

We had a very great Escape at the Revolution, effected by King *William* of ever Blessed and Glorious Memory; he stepped in but just timely for a Relief. But the best Effects of that Undertaking were for a long Time prevented, and very often hazarded by a Set of restless and ungrateful Persons, who, let their Pretences be never so fair, are certainly in the Interest of, and many of them openly aiming at the Restoration of the Pretender and Popery: By these Men, the Reign of King *William* was rendered all along uneasy; he and his Family reviled, and all his Great and Glorious Undertakings represented dangerous, as designed to overturn our Constitution in Church, if not in State. By these Men, the best Designs of his Reign, and the most hopeful, were always retarded, and often made frustrate. To them we may justly impute all the Misfortunes of his Wars. By these Men and their Adherents, all the wonderful and surprising Victories obtained by the Conduct of our Glorious General in the last War, are rendered fruitless and insignificant. By them were the greatest Glories of her late Majesty's Reign sully'd. By their Clamours and Advice, was she made uneasy and insecure even on her Throne; and to them, there is great Reason to believe, we owe her sudden Death. By these very Men was his present Majesty's Succession brought in very great Danger: By them is his Person reviled, and so is the Prince, the Princess, and their whole Family, as well their Glorious Ancestors, as their Royal Infants, in the most insolent and abusive manner. I blush, my Brethren, for me, my Countrymen and Fellow-Citizens, in speaking it; but I know my self, that they are treated by some Person

Persons amongst us with more Rudeness and Scurriosity, than People of good Sense, or good Manners, and common Humanity, would treat the poorest Beggar upon the Dunghil. Oh shameful! Oh horrible Ingratitude this in us, thus to abuse those very Persons, by whose Presence amongst us we are preserved from all the Miseries of Life! From all those Evils, which Popish Cruelty so well knows to inflict! But yet by these Men, not only the King's Person, but his Government is insulted and traduced in the falsest manner; as if he was destroying that Church and Constitution, which it is his present Care, as well as Difficulty to preserve: And to secure which, he has declared and most solemnly promised, *it shall be the Study and Business of his whole Life.*

But let not any of us either reject or frustrate so great a Blessing of Heaven, by the Inconstancy of our Tempers, or by any Ungrateful Demeanor to a Prince, inclined to do us all the Good he can, if we will but permit him. We have suffer'd enough, and too much already, by being so easily mis-led by those ill-designing Men I have been speaking of.

It is time for us now to consider the Reality of Things, and not to be led further astray; further from our own Happiness and Quiet, by the Idle, scandalous and Malicious Insinuations of but too many amongst us; who watch for, and would be pleased at their Country's Ruin, could they but gain the Favour of the Prince that should do it.

What Security have We now at Home of Enjoying all that We can wish or desire: All Our dearest and most valuable Interests: And what Prospect of Success in all Our Designs and Pretensions Abroad, in having a Prince at the Helm of Affairs, so Powerful, as well by his own Possessions, as by the Addition of these Mighty Kingdoms; In having a King so much beloved and Respected by some, and so much Revered and Dreaded by others, of the Princes and

Powers of Europe? Let us, my Brethren, for Shame, if not for Love and Gratitude, (which all Ingenuous Dispositions would chuse rather to Govern themselves by,) every One, in our Degree, study to make Him Easy and Happy in that Government which He Exercises so much for our Advantage.

Let us consider further, that by opposing his Measures, (which we do, as much as in us lies, by sending Persons to Parliament, who we know will obstruct all his Gracious Designs both at Home and Abroad,) we do at the same time Oppose our own Interest and Happiness. We lessen his Power of doing us Good; We shorten the Arm that would Protect and Defend us; and give his and our Enemies the Advantage over us. It has been the constant Policy of France to take the Advantage of every Jealousy, of every Disagreement between our Kings, and their Parliaments; and at such Junctures to Invade and Oppress some or other of the Princes and States of Europe; which, while we were Unanimous Here at Home, we were able to Protect; As lately was the Case of the Brave, though Unfortunate, because forsaken *Catalans*; and is now the Case with the King of Portugal. It was France that chiefly fomented the War in King Charles the First's Time; They Encouraged that Unhappy King to Engage in it; Deserted and Betrayed him when he was Engaged in it, by always promising of him Assistance, but never sending him any; and so, during our Intestine Divisions at that time, laid the Foundation of their present Grandeur. It is plainly then his Interest to divide us here, and indeed it is France, and the Friends of France, that do raise these present Divisions amongst us; They are their Friends, and our worst Enemies that foment them. And I will venture to say, that Europe would never have submitted to such a Peace, after so Glorious a War, but that France first found a Way to divide Us in this Nation, and to make Us Jealous one of another.

another: After which, by his Instruments amongst Us, he prevailed upon Us to join in Council, and Concert with Him, against Our Faithful Allies, even against our Present King, in making the Peace of *Utrecht*.

And since these are the Ways by which he only does or can hurt us, let us all be careful to Guard against them. Let us, according to our Duty, believe well of our King, till he gives us just Reason to believe otherwise of him. I ask no more, though it is certainly our Duty to place a greater Confidence and Trust in him. Let us be, every one of us, as Zealous to promote his, as he is to secure and retrieve our Interest and Honour. Our Interest, which has been shamefully Neglected, and given up; and our Credit and Honour, which has been scandalously lost by some late Management; And which every Generous *Britain* ought to resent and regain by all the Ways imaginable.

Let us never believe the Church in Danger till we have Reason to believe it so; or at least till we see some Real Danger invading it. And let us look upon all those that tell us it is, to be the Friends of *France*, of *Popery*, and the *Pretender*; but the greatest Enemies to our King, our Church, and Country. I should think my self unworthy, not only to officiate, but to appear in the Church, if I should say this to you at a time when I see any Real Danger approaching it. But we know who they were that gave out the Word *Church*, and made the same Cry in the Life of our late Blessed Queen, who by their own Confession was so true a Friend to it; and we know too for what Reason, and with what Success they did it; not to save, but to destroy the Church. For we know in how much real Danger this Church and Nation, and indeed all *Europe*, were by their Impolitick and Deceitful Management.

Let

Let us rather learn to practice the Doctrines of our Excellent Church, and defend it more by the Goodness of our Lives, than the Loudness of our Clamour for it. It is most honour'd, and best secur'd by our Obedience to its Precepts.

Let us study to be Quiet, and to do our own Business, as knowing that we are not all designed for Statesmen and Governors.

Let us learn to Love one another, and endeavour to Banish all Wrath, Variance, Hatred, Strife, Emulation, and every other Evil Affection that tends to deprive us of the Happiness we are at present Blessed with, or to disturb the Joy of this Day; in which we have so much Reason to rejoice in giving Praise to God for the Operation of his Hands.

This is the only Way to make the Church secure
 and the King and the Nation happy. And God
 his Infinite Mercy grant, that we may all see and fo-
 low these Methods of Peace and Prosperity, before
 they are hid from our Eyes; And that for Jesus sake
 To whom with the Holy Ghost, Three Persons, but
 One God, be ascribed, all Might, Majesty, Domi-
 nion, Thanksgiving and Praise, both now and ever-
 more. Amen, Amen.

and indeed all were **S. I. N. E. R.** in sin. I am Involuntarily and how much real Danger this Church and Nation to save, but to destroy the Church. For we know what Reason, and with what Success they did it; not on was to treat a Friend to it; and we know too for our late Blessed Queen, who by their own Contentment and made the same Cry in the ~~Church~~ Church. But we know who they were that gave out the